THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"He who walks through life with an even temper and a gentle patience, patient with himself, patient with others, patient with difficulties and crosses, has an every-day greatness beyond that which is won in battles or chanted in cathedrals."—DR. DEWEY.

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PLENTY OF EVIDENCE.

THERE are many people who try to justify themselves in rejecting "Mormonism" on the ground, as they allege, that there is not sufficient evidence to convince them that it is true, and to induce them to accept it. Yet these same people profess a most firm belief in the things which are reported to have happened ages and ages ago, but which are not supported by so much as one thousanth part of the evidence that can be adduced in favor of "Mormonism."

Here is a man, a member of the Wesleyan Methodist church. He says: "I absolutely refuse to believe in the vision which Joseph Smith announced he had received in answer to prayer in the year 1820, in which he alleged he saw God the Father and Jesus Christ His Son."

"And why," we ask, "do you refuse to believe Joseph Smith's statement?"

"Because," he answers, "I have no evidence apart from Joseph Smith's own bare assertion; there was no other person present on that occasion; I am asked to accept the testimony of one man upon such an important matter. I absolutely refuse to do so; therefore I refuse to believe 'Mormonism.'"

We follow the man to his home. According to his usual custom, he takes down the Bible to read a chapter before retiring to rest. As he reads he comes to the following:

"And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses.

"And the Lord spake with Moses face to face, as a man speaketh unto his friend." (Exodus 33: 9, 10, 11.)

We ask the man if he believes what he has just read and, without the slightest hesitation, he answers, "Every word of it."

Yes, he believes every word of it, yet he has not a particle of evidence, outside of Moses' own statement, to prove to him that the prophet saw and talked with the Lord on that occasion. Moses says that all the children of Israel saw the cloudy pillar, but he does not say that a single soul of them except himself saw the Lord. Our friend refuses to accept Joseph Smith's testimony because it is not backed up with similar testimonies of other witnesses. He might just as well reject the testimony of Moses for the same reason. Examining the testimonies of these two men impartially, every reasonable-minded person would admit that there is just as much ground for believing the one as the other. In fact, we think the weight of the evidence is on the side of Joseph Smith, for he sealed his testimony with his life's blood, which the leader of ancient Israel did not do. What greater evidence could Joseph Smith give to the world of the divinity of his mission than that? What more conclusive evidence ought the world to ask for?

Moses tells us that on another occasion he and Aaron, Nadab and Abihu and seventy of the elders of Israel saw the God of Israel (Exodus 24: 9, 10), but he has not furnished us with a single scrap of documentary evidence, except his own statement, to confirm the truth of what he said. Yet millions of people in the world today believe implicitly in the testimony of Moses, notwithstanding the fact that there is no more evidence—no, nor as much—to substantiate it than can be shown in favor of the testimony of the latter-day prophet.

Supposing Joseph Smith had come out with the bold declaration that he, Oliver Cowdery, David Whitmer, Martin Harris and seventy other men had seen God, and he had failed to produce the testimony of even one of the witnesses in confirmation of his statement, what would people have said? They would have said, "We refuse to give credence to Joseph Smith's story because we do not consider there is sufficient evidence to substantiate it. If what he says be true, why does he not get the testimonies of some of the witnesses who he says were with him when he saw God?" But these people declare their most firm belief in the testimony of Moses, although, as we have said, that testimony has not the support of even one of the other seventy-three witnesses. Can such people be considered consistent? We think not.

Notwithstanding the abundance of evidence, both internal and external, which the Latter-day Saints have furnished to the world to prove the divine authenticity of the Book of Mormon, there

have been only a few out of all the millions in Christendom who have accepted the record as the word of God. That book has come to the world supported by the most incontrovertible evidence. In the first place it has the evidence of numerous prophecies which were made by several of the ancient prophets concerning it. Among these are the prophecies of Isaiah (Isaiah 29: 4, 8, 11-19), and Ezekial 37: 16-19).

Next comes the testimony of Joseph Smith, who has declared in the most solemn and positive manner that an angel of God came down from heaven, in fulfillment of a prophecy made by John the Revelator (Rev. 14: 6, 7); that the heavenly messenger took out of the earth and delivered to him the plates of the Book of Mormon, the contents of which he, by the gift and power of God, translated into the English language.

In addition to the testimony of His servant Joseph Smith, the Lord raised up three witnesses, who have testified to the world in all soberness that they also saw the angel, that he brought and laid before their eyes the plates, that they beheld the engravings upon them, and that they heard the voice of God bear testimony out of the heavens that the record had been translated correctly.

But this is not all the evidence. In His infinite love for His children, with an intense desire that they should know the truth, that they might be saved thereby, and that they might be left without excuse if they rejected this inspired volume, which contains the fulness of the everlasting gospel, the Lord raised up eight other witnesses who have given their testimonies to the world that they also saw the plates of the Book of Mormon and handled them.

And in every nation where the elders of Israel have borne witness to the divine authenticity of the Book of Mormon, and people have petitioned the Lord in faith and sincerity to know if the elders spoke the truth, they have received from Him a divine witness—the witness of the Holy Spirit—which has testified to their souls that Joseph Smith is a prophet of the living God, and that the Book of Mormon is a true record.

Couple with the testimony of Joseph Smith, with the testimony of the three witnesses, and also with the testimonies of the eight witnesses, the testimonies of the thousands of living witnesses that are on the earth at the present time, and who declare as solemnly as if they were in the presence of the Eternal Judge that God has revealed to them that "Mormonism" is true, and what an overwhelming mass of evidence there is in support of the Lord's great latter-day work!

Evidence of the truth of "Mormonism"! Why, there is no end to it. But what does all this evidence amount to in the eyes of the so-called Christian world? It amounts to nothing; they absolutely refuse to believe in the latter-day prophet and his work.

If we were to ask them if they believe the testimony of Moses

concerning the interview which he says he had with the Lord on Mount Sinai, and also concerning the two tablets of stone on which he said the Lord wrote with His own hand the ten commandments for the children of Israel, they would promptly reply, "Believe it! Yes, we believe every word that Moses has written concerning these things." And yet these people have not a particle of evidence, apart from the testimony of Moses himself, that such an interview ever took place or that the two tablets of which he spoke ever had an existence. Who was with Moses on the mount when he saw and talked with the Lord? No one. Who else has testified to seeing the tables of stone and to hearing the voice of God declare that the writings on them had been engraven by His own hand? No one. Yet the Christian world believe all this implicitly. Well, we are glad they do. We commend them for their faith; but at the same time we cannot help marvelling at their inconsistency in rejecting "Mormonism," seeing that it is supported by ten thousand times more evidence than they have got to prove the truth of Moses' statements.—W. A. M.

MINUTES OF THE NORWICH CONFERENCE.

THE semi-annual Norwich conference of the Church of Jesus Christ of Latter-day Saints convened in Gordon Hall, Duke Street, Norwich, Sunday, October 18th, 1908. Three services were held. President Charles W. Penrose of the European mission, President John A. Horton and fourteen traveling elders of the Norwich conference were in attendance.

The morning service commenced at 10:30. After the usual opening exercises and the administration of the sacrament, President Horton welcomed those present and spoke of the privileges Latter-day Saints have in meeting to hear the principles of the true gospel. The statistical and labor reports of the conference for the last six months, ending September 30th, were read and approved. The general and local authorities were unanimously sustained.

Elders Richard Hemsley, Jr., and Thomas Edgley gave encouraging reports and spoke interestingly upon principles of salvation.

President Penrose occupied the remainder of the time. He commended the elders for their labors and spoke of the way the gospel is being spread, notwithstanding the opposition it receives. Why does opposition come? It is not because of doctrine, for our doctrine is scriptural. Most of the religious bodies read the scriptures differently. The scriptures say, "Whoso readeth let him understand," and that understanding comes through the revelation of the Holy Spirit. The Savior said, "I am the way, the truth and the life." He was the life and light of the world. The way we can get this light and salvation through the Savior is by keeping His commandments, and in no other way.

The gospel in its fulness is now upon the earth. It was brought here by revelation from Christ, and therefore the Church having that gospel is the Church of Jesus Christ, which has the living oracles of God to give us light and receive revelation upon the principles pertaining to the salvation of mankind. Christ promised something besides the "letter"; He said, "I will pray to the Father and He shall give you another Comforter." The Latter-day Saints believe in the Bible; they love it, but they have also the word of God in these days, and this opens their understanding and teaches them the truths in the Bible in clearness. He encouraged all to live worthily before the Lord, to appreciate the glorious gospel, and to not stand still, but go on to perfection, growing not only in knowledge of the truth but in living the truth.

The conference reassembled at 2:30 p.m., and the first speaker of the afternoon was Elder L. Vern Toolson. He said that authority to officiate in spiritual matters was just as necessary and essential as it is in temporal matters, and bore a strong testimony that divine authority has been restored to the earth, as was predicted in the scriptures.

Elders E. M. Perkins and D. R. Allred spoke of the necessity of having latter-day prophets, and of people enjoying the Holy Spirit in order that they may be guided into all truth.

A solo was then rendered by Sister Elizabeth Woods.

President Penrose then addressed the conference. He said, in part: Although most people in the world to-day accept the idea of the resurrection and the life hereafter they, strangely, do not seem to believe in pre-existence. One is just as reasonable as the other. The scriptures tell us of the pre-existence of our Savior, and many accept the same, and if they would search they would find the scriptures just as plain in regard to the pre-existence of all mankind. We have been sent down upon the earth to perfect ourselves, and that we might prize the light. We cannot appreciate light without first encountering darkness. The Lord, therefore, permits all the evil in the world that we might, by seeing the same, note the contrast, and distinguish the difference between good and evil. To help us to so distinguish and to get back into His presence, He has given us the gospel. God has prepared for us places that after this probation we may gain rewards according to our merit, and those who have obeyed His will shall inherit the celestial glory, as spoken of by the Apostle Paul, and shall be permitted to see God. To gain this we must seek to follow the Savior's words, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The more good we do the more repulsive sin becomes to us. We are privileged above many in being permitted to come to the earth in a dispensation when the gospel is here and when there are prophets divinely inspired of God to teach it. We should, therefore, strive with all our might for the one thing above all else—our eternal salvation.

The evening meeting commenced at 6:30, with the hall well filled. A goodly number of investigators were present.

Sister Nellie C. Taylor, a visiting sister from Zion, and a member of the General Board of the Young Ladies' Mutual Improvement Associations, said she was pleased to be among the Saints in Norwich, and proud of the name of Latter-day Saint. She bore a humble testimony concerning the truth of the gospel.

President Horton then addressed the meeting, speaking of the restoration of the gospel and showing in detail how the organization of the Church in these days is identically the same as that which the Savior established when He was here.

A duet, "O Give Me Back My Prophet Dear," was sung by Miss Edith Nimham and Brother Frank Burleigh.

Elder William G. Jay spoke on the principle of obedience. He related how he had received the gospel and the joy which obedience to its message had brought him, and that it would bring the same to all who would seek diligently for the truth.

"Galilee" was sung by a quartette of elders.

President Penrose then gave a forceful address on the restoration of the gospel. People have always rejected the prophets, he said, as also they did the Savior; but still the Lord had been merciful and sent prophets to them again in different ages. This has been done in these days. But this time the Lord's work would not be thrown down nor given to another people. This last restoration was predicted from the beginning. He advised all to read and study the prophecy of Daniel recorded in the second chapter of his book. He explained in detail the dream of Nebuchadnezzar, tracing it down through history and showing its literal fulfillment, including the setting up of God's kingdom as typified by the stone cut out of the mountain without hands. That kingdom is being established in these days. It was not the Church established before by Christ, as a complete apostasy had taken place from it before the days of the ten kings. Men for hundreds of years have tried to set up kingdoms and religions, but they have not brought peace, equity, unity or those things most sought for. God has now set up His Church, to grow into a mighty kingdom, and bring people to unity and prepare them for the coming of the Savior, and the great last day. That kingdom has all the gifts and blessings and fulness of the gospel. President Penrose, in concluding, bore his testimony, with great power and force, to the restoration of the gospel. He seemed to deeply impress all those present, and thus ended a successful and instructive conference.

President Penrose met with the elders in Priesthood meeting Saturday evening and heard the reports of their labors. He gave them much valuable instruction, and a spiritual feast was enjoyed by all in listening to his timely counsel and explanation of gospel principles.

A. Le Roy Taylor, Clerk of Conference.

CERTAINTY AT LAST.

My Dear Brothers and Sisters,—

I thank God for sending the elders to our home. I had for some years believed in salvation through faith alone, but after having had the gospel, as taught by the Latter-day Saints, explained to me, it appeared in a new light. I read "Mr. Durant" and the Book of Mormon. The truths contained in them were so apparent that my heart rejoiced, and a voice within me seemed to exclaim, "This is indeed truth!" My former comrades then said they desired to save me from "Mormonism," and brought along some anti-infidel tracts and some extracts from an encyclopædia. These disturbed my mind so much that I sent the elders away and thought I would have nothing more to do with them; but I had no peace, my conscience telling me continually that the reports were false, and I longed for the elders to return. The Lord knew my longing, and gave me my desire. I again investigated the gospel, reading "A Voice of Warning," also the Doctrine and Covenants, again being convinced of the truth of "Mormonism." But through reading reports in the papers, my mind got troubled again, and I requested the elders not to call unless I sent for them. Now, I would like to testify to the good spirit in which they did what I requested. In the meantime I prayed and agonized before the Lord to make known to me in a very definite way what I should do. I then attended some meetings being held at Fulham, and finally decided, after fourteen months' investigation, to be baptized. This decision brought the testimony firm and sure that this latter-day work is divine. I then wrote telling Elder Allred that I would be baptized. He came to see me, and after the interview I discussed the matter with my wife and daughter, with the result that I and my daughter were baptized the following Sunday, August 16th, and on August 20th my wife and three sons were baptized. Now, in conclusion, let me say, having done the will of God by obeying the gospel, we all have the witness within us that we are the children of our Heavenly Father, and my testimony is strengthened daily, bringing with it the blessings of peace and the answer of a good conscience toward God.

Your brother in the gospel,

James Tagg.

136 Garratt Lane, Wandsworth, Surrey.

"The right-minded man, ever inclined to righteous and lawful deeds, is joyous day and night, and strong, and free from care. But if a man take no heed of the right, and leave undone the things he ought to do, then will the recollection of no one of all his transgressions bring him any joy, but only anxiety and self-reproaching."—Democritus.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 22, 1908.

THE KEYNOTE OF THE GENERAL CONFERENCE.

THE seventy-ninth semi-annual conference of the Church of Jesus Christ of Latter-day Saints was held in Salt Lake City, October 4th, 5th and 6th, 1908, President Joseph F. Smith presiding. It was a grand occasion. The great Tabernacle was filled to overflowing at the opening session on Sunday morning, notwithstanding the downpour of a steady rain, so the Assembly Hall was also utilized, but both buildings proved inadequate to hold the vast crowds that attended, and in the afternoon the Barratt Hall was thrown open and speakers were appointed in each place, so that all might hear the word of God and partake of the spirit of the great gathering of saints from all parts of the world.

The opening address by President Smith was listened to with close attention, and his remarks formed themes on which the several speakers enlarged, to the edification of all present. All the general authorities attended during the conference, except one of the Twelve Apostles, who is presiding over the European mission, and one of the Seven Presidents of the Seventies (Elder George Reynolds) whose health did not permit of his presence. The attendance was very large every day, and the services, with the singing of the great choir and the music of the grand organ, were strikingly impresssve.

One of the most prominent topics dwelt upon by President Smith and by a number of the speakers from day to day, was the promotion of the temperance movement in progress throughout the United States. It was strongly endorsed and advocated. Prohibition was favored wherever practicable, and the closing of drinking saloons and places for the sale of intoxicants was urged, also the enactment and enforcement of Sunday laws. He read Section 89 of the Doctrine and Covenants, containing what is known as the Word of Wisdom, which forbids the use of intoxicants, tobacco and hot drinks, (i.e., tea and coffee) by the Latter-day Saints, pointed out its benefits and remarked:

"If this law of the Lord, not at first given as a commandment

nor by constraint, but thereafter declared by the mouthpiece of God to be a commandment, were enforced, I say there would not be existing among the Latter-day Saints such a thing known as a saloon, or places which bring men's souls down to the depths of degradation and disgrace. Cannot the saints see that the observance of that law is for our best good? The Lord knows better than we ourselves what is best for our bodies. And I say to you that if you will observe the law ye shall gain the promise contained in the revelation, ye shall run and not be weary, ye shall walk and not faint. The Lord has said if you will do His will you shall receive the promises, but not otherwise, for each blessing is predicated upon observance of commandments."

We hope to receive a verbatim report of the President's address, when we will be pleased to reproduce it for the edification of the saints in the British mission, and it will no doubt be copied and translated by the various Church publications throughout the European mission. The speaker referred to the labor that is being performed, and the success attending the efforts of the servants of the Lord among the nations to spread the work of the Lord. He mentioned, incidentally, the securing of excellent headquarters in London, and of other suitable places of worship in different parts of the world, all of which form a matter of great rejoicing and gratification. He alluded to the opposition aroused by the enemies of the saints, but showed that it resulted in ultimate good, and he expressed his gratitude for the prosperity which is attending the saints in the valleys of the mountains.

Presidents Winder and Lund and Lyman each descanted on the Word of Wisdom and the keeping of the Sabbath day as the Lord had ordained, and Elder Heber J. Grant, of the Council of the Twelve, followed in the same strain, and offered the annexed resolution, which was unanimously adopted by the conference:

"Believing in the words and teachings of President Joseph F. Smith as set forth this morning on the subject of temperance, it is proposed that all officers and members of the Church of Jesus Christ of Latter-day Saints will do all in their power that can properly be done, with lawmakers generally, to have such laws enacted by our legislators soon to be elected, as may be necessary to close saloons, otherwise decrease the sale of liquor, and enact what is known as the 'Sunday Law.'"

A variety of subjects were treated upon at the several meetings and sessions of the conference, but we have given prominence to that which was the keynote that gave tone to the whole proceedings, as it is of the highest importance to the readers of the Millennial Star. If the saints throughout the European mission would arise and come up to the standard of living presented in the Word of Wisdom, the good that would result would be incalculable. Not only would the effects be seen in the improved bodily health that would be experienced, and in the saving of means now expended for hurtful indulgences, but in the increase

of power in the Spirit of the Lord upon their souls. The promises of the Lord would certainly not fail. The saints would obtain "treasures of knowledge, even hidden treasures," in addition to that strength of body and vigor of mind that are to come from obedience to the law.

Notwithstanding the numerous exhortations that have been given by oral teaching and instructions through the STAR, and by the good example of the missionaries from Zion, who with rare exceptions set a pattern in this matter worthy of general emulation, many of the saints persist in their old habits and continue the use of those things that the Lord has declared are "not for the body," and are "not good for man." Why is this so? One reason is that they do not think this counsel is a command. President Smith proclaims that President Young had announced, as the mouthpiece of the Lord, that the time had come when it had to be received as a commandment. This puts the matter in a very serious light before the whole Church, and brings under condemnation those who wilfully reject it. To many persons the overcoming of the habits they have acquired or have been born with requires a great struggle. But in that comes a glorious victory. In the very act the individual is developed along the line of exaltation. He or she becomes greater, gets nearer to the Lord, and is thereby purified and made more fit for the Master's presence and society.

The teachings at the conference were all of great importance and the spirit that accompanied them inspired the entire assembly. The power of God rested upon both speakers and hearers and it was pronounced one of the very best conferences ever held by the Church. At the close President Joseph Smith pronounced blessings upon all the authorities and quorums of the Priesthood and the saints generally, in a manner that thrilled the souls of all who listened to the words of inspiration that flowed from his lips attended with Divine influence, and made a fitting finale to the great gathering which will long be remembered as a time of instruction and a mark of the marvelous advancement of the latter-day work.

Truly the predictions of the prophets of old concerning the latter-day Zion are coming to pass, and the work of the Lord is moving forward with rapid strides, giving evidence that all will be fulfilled and that the triumph of truth and the coming of the world's Redeemer is indeed nigh at hand. Let all the faithful throughout the earth give heed to the word of the Lord and the counsels of His servants that they may be prepared for the great consummation!

C. W. P.

A Correction.—In last week's report of the London conference, the name William G. Willes appeared instead of William J. Willes.

A School History of Utah.—The public schools of Utah have long felt the need of a plain, simple and impartial history of the State, in order that the children might be made familiar with the essential facts and features connected with the founding of Utah. That want has at last been supplied by Elder Orson F. Whitney, one of the Twelve Apostles, for years one of the historians of the Church, who has written "A School History of Utah" for pupils of the grammar grades. No one more competent could have been selected for the preparation of such a work, as Elder Whitney had already written an excellent, exhaustive history of Utah in three volumes. His "School History of Utah" is a book of three hundred and twenty-seven pages, divided into twenty-three chapters, and profusely illustrated with beautiful half-tone engravings. In it the historian acknowledges his indebtedness, for many helpful suggestions, to the Right Reverend F. S. Spalding, of the Episcopal Church; to Mr. D. H. Christensen, Superintendent of Salt Lake City Public Schools; and to Mr. George M. Marshall, A.M., Professor of English Language and Literature in the University of Utah. These gentlemen read the manuscript before it was put into the hands of the printer, and expressed their approval of the work and of the spirit in which it is written. The book is from the press of the *Deseret News*, and is a credit to that institution—the originators of the History project, and the owners of the business enterprise.

CONFERENCE APPOINTMENTS.

Leeds	...	...	...	Sunday, November		1st,	1908.
Bristol	...	...	...	,,	,,	8	,,
Sheffield	...	...	...	,,	,,	15	,,

WHAT STRANGERS THINK OF UTAH AND HER PEOPLE.

On September the third there arrived in Salt Lake City, Mr. E. R. Jonson, a young business man of Rockford, Ill. It was the first time he had visited this city, and therefore he was very desirous of learning as much as he could concerning this state and her people. Friday morning "I arose and began to take my morning's walk," said Mr. Jonson, "and on seeing the mountains on the East, I began to walk towards them. After walking two or three of the city blocks, I realized that they were somewhat farther away than I had first anticipated, and I returned to the hotel." In the afternoon Mr. Jonson came to my office to get information concerning dry land farms in southern Utah. We made an appointment to meet the next morning and talk over the proposition, and did so.

Then Saturday afternoon we spent in visiting business houses, public buildings, universities, and other places of interest.

Sunday morning at 10 a.m. we visited the Seventeenth Ward Sunday School. As we sat and watched and listened to the Sunday School exercises, Mr. Jonson remarked: "It is wonderful. Oh that all mankind could see and hear what we have this day; then perhaps, they would wonder, as I do, whence comes this power to control and teach children as they have been taught here in order to perfect them so highly in order, discipline, and interest in the lesson. While those little ones were singing their songs of praise, and raising their voices in repetition of the Lord's prayer, then and there my thoughts began to reflect upon my life and labors and I firmly resolved to do more work in my church than I have ever done before. My work in the English Lutheran Church of Rockford as a teacher will be more energetically and willingly performed than ever before.

As we passed through the halls and Superintendent McAllister showed us photos of the Sunday school teachers, who are away on missions, some in Japan, New Zealand, Holland, Germany, Sandwich Islands, England and the United States, and explained that they traveled from two to five years, paying their own expenses, Mr. Jonson said, "Wonderful, wonderful! Their power of love makes them almost God-like in their sacrifices for the children of men."

At the Tabernacle Sunday afternoon, on hearing William H. King deliver a short address on "Mormonism," Mr. Jonson asked, "Who is that preacher? His oratorical ability surpasses, in my judgment, any of the great ministers of the East who it has been my pleasure to listen to. If I could only get that speech I would learn it off by heart, and I would make it a part of my life. Truths were they? Yes the greatest truths that I have ever heard from the pulpit. It was gospel to me."

* * * *

Before leaving Salt Lake, Mr. Jonson was able to purchase from the State Land Board some dry land in southern Utah, and as he bade me goodbye at the O. S. L. depot he said: "I will never forget Utah and her people. They are refined, educated, polite, sociable, good and true, almost beyond compare and e'er long I may be numbered among her happy band."—P. CARLSTON, in *Deseret News*, October 1st.

FROM THE MISSION FIELD.

Relief Society Entertainment.—The Relief Society of the Clayton branch (Leeds conference) gave a grand "tea" and concert on Saturday, October 10th. There was a large attendance of saints and friends, over one hundred and twenty-five persons being present. It is hoped that much good will result from the entertain-

ment. The Relief Society is doing a great work for this branch, and prospects are much brighter than they have been of late. Sunday evening meetings are being well attended, and new faces are seen at nearly all the services.

A Harvest Thanksgiving.—A Harvest Thanksgiving service was held Wednesday night, October 7th, 1908, in the Unity Hall, Derby. A large number of saints and friends, with several elders, assembled and brought with them the rich things of the earth, such as flowers, fruits and vegetables, etc., which were so arranged as to decorate the room in a pleasing manner. At the close of a very interesting service, in which Elders Thomas Martin, Frank Roberts and William H. Brough spoke of the goodness of the Lord in blessing His people and the earth, that there has been such a bountiful harvest, both of the fruits of the earth and of souls into His Church and kingdom, the things were sold, and all returned to their homes feeling well in the work of the Lord.

Sale of Work at Halifax.—On October 3rd, 1908, the members of the Relief Society of the Halifax branch held a Sale of Work in aid of the piano fund. At 3:15 p.m. Elder Carl E. Erickson opened the sale with a few remarks, thanking one and all for their kindness in coming out; also all those who had contributed. After a pianoforte selection by Sister Lily Mozley, the bazaar was declared open. On the stalls, five in number, were needlework, fancy goods, paper flowers, pound and fruit cake, and refreshments. From 5 to 6 p.m. the sale closed for "tea." During the evening sale an interesting program, consisting of vocal and instrumental selections, sketches and recitations, was rendered. At 10 p.m. the sale closed. It is gratifying to state that the proceeds amounted to £7, six of which were given to the piano fund.

Elder Lectures at a Temperance Mission.—Elder Amos A. Atkinson writes: "Through the courtesy of Mr. McKeever, the blind temperance lecturer, an invitation was extended to Elder David H. Clayton, of the Bury branch (Manchester conference), to deliver a lecture before the Temperance mission at Radcliffe on the 20th ult. Elder Clayton was pleased to accept the invitation, and delivered an excellent address on the evils of intemperance. His remarks were highly endorsed by Mr. McKeever, who spoke in praise of the Latter-day Saints, who are to be commended, he said, for their sincerity, their self-sacrifices and for their exemplary lives. He was prepared to defend the saints in whatever place he might hear them assailed. The elders and saints of the Manchester conference appreciate the friendship and goodwill of this able champion of the temperance cause."

Shameful Conduct Toward Latter-day Saints.—On the 6th, 7th, 8th

and 9th inst., a maniac delivered a course of lectures against the Latter-day Saints in the town of Blackheath, in which the people were incited to disturb the meetings and to drive the elders out of the town. On Sunday afternoon about fifty men attended the Sunday School with the intention of interrupting the services, but after a spirited address from President L. H. Durrant, they left with a more kindly feeling towards us. At the evening meeting the hall was packed with strangers. We had a good time, with little interruption. On leaving, the elders were followed to their lodge by a large, howling mob, who spent their fury by tearing down the fence at the back part of the house. No bodily harm was experienced. The police gave the elders and saints every consideration, and are to be complimented upon their promptness of action in dispersing the mob. The work of the Lord is progressing there, and we feel that much good will result.

Successful Social.—On Tuesday, the 6th inst., the members of the North London Mutual Improvement Association, and also of the Relief Society, gave a farewell party in honor of Sister I. R. Crafts and family, and Brother and Sister Coleman, who sailed for Zion on the 10th inst. The entertainment was held at the headquarters of the London conference, and was a most pronounced success. An excellent program was rendered under the direction of Elder Walter Whitehead. President Alvin E. Jordan spoke of the excellent work which Sister Crafts had performed as President of the Relief Society, and thanked her and her husband for the unstinted hospitality which the servants of the Lord had received at their hands. Sister Maud Stevens, in behalf of the Relief Society, tendered Sister Crafts and family the best wishes of that organization. Sister Crafts received a handsome present from the elders and saints of the North London branch. Refreshments were served during the evening.

On Wednesday evening, October 14th, 1908, a very enjoyable social was given in honor of Elder A. G. Berrett, who left Belfast, Ireland, for home, October 17th, 1908. Elder Berrett was presented with an album by the elders of the Irish conference, and with some linen by the saints of the Belfast branch. Elder Berrett has been clerk of the Irish conference for the past nine months and has endeared himself to the elders and saints by his devotion to the work.

Baptisms.—A baptismal service was held at the Montpelier Baths, Cheltenham, on Saturday evening, October 10th, 1908, when four members were added to the Church. President Charles G. Jarman and Elder M. T. Slatter officiated.

A baptism took place in Darlington Public Baths, Darlington, on the 2nd inst., when another convert was baptized by Elder E. A. Walton.

On the 17th inst. a baptismal service was held at the head-

quarters of the London conference, when one member was baptized into the Church by President Alvin E. Jordan.

On Sunday, October 4th, a baptismal service was held in the Abbey Road Public Baths, Barrow-in-Furness, when two people were baptized by Elder Henry L. Smith. Elder R. B. Sperry spoke upon the first principles of the gospel. Confirmations took place at the evening meeting.

A baptism took place at Birkenhead on Friday evening last, the 16th inst., when another member was added to the Church. Elder William A. Morton officiated.

A baptismal service was held at High Street Turkish Baths, Birmingham, on Sunday, October 18th. Interesting remarks concerning baptism were made by President Durrant, after which five candidates were led down into the waters of baptism. Elder Abram F. Dally officiated. Confirmations took place at sacrament meeting in the afternoon.

On October 18th, at Belfast (Irish conference), two souls were added to the Church by baptism. They reside in the town of Moira. Elder T. L. Hatch officiated.

On Saturday, October 17th, 1908, at the Feversham Street School Baths, Bradford (Leeds conference), there was held another baptismal service, when nine new members were baptized by Elders Nephi Gledhill and J. F. Daybell. There were about one hundred and fifty saints and friends present. The necessity of this ordinance was explained by Elder J. A. Harter.

A baptismal service was held in the St. George's Baths, York (Grimsby conference), October 17th, 1908, about seventy-five persons being present. Elder Armond T. Rose spoke for some time in an interesting manner on the necessity and sacredness of the ordinance of baptism. President W. E. Stoddard then baptized nine souls into the Church of Christ. Confirmations took place on Sunday morning.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XXXVI.—Tithes and Offerings.

Text: "And verily it is a day of sacrifice and a day for the tithing of my people; for he that is tithed shall not be burned."—Doc. and Cov. 64:23.

I. Tithing.

1. Meaning of the term—literally a tenth part.
2. Early record of tithe paying. (a) Abraham paid tithes to Melchisedek (Genesis 14: 18-20; see also Heb. 7: 1-3, 5, and B. of M., Alma 13: 13-16). (b) Jacob made voluntary vow to pay his tithe (Genesis 28: 22).
3. Tithes required by the law of Moses. (a) Statutes thereon (Leviticus 27: 30-33; Numbers 18: 21, 24, 26; Deut. 14: 28, 29; 26: 12, 13). (b) Later reference thereto (Heb. 7: 5).

4. The law of tithing observed by the Israelites (II. Chron. 31: 4-13; Nehemiah 10: 37, 38; 13: 10-13; Amos 4: 4; Malachi 3: 8-12).

5. The law of tithing approved by the Savior (Matthew 23: 23; Luke 11: 42; compare 18: 12).

6. Tithing in the present dispensation (Doc. and Cov. 64: 23, 24; 85: 3; 119: 1-7).

7. A special instance,—covenant made with the Lord by Joseph Smith and Oliver Cowdery. November 29th, 1834:

"That if the Lord will prosper us in our business, and open the way before us that we may obtain means to pay our debts, that we be not troubled nor brought into disrepute before the world nor His people; after that of all that He shall give us, we will give a tenth, to be bestowed upon the poor in His Church, or as he shall command; and that we be faithful over that which He has entrusted to our care, that we may obtain much; and that our children after us shall remember to observe this sacred and holy covenant; and that our children and our children's children may know of the same, we have subscribed our names with our own hands.

"Joseph Smith, Jr.,
Oliver Cowdery."

(See Deseret Sunday School Union Leaflets, Lesson 205,—"Tithes," issued November 11th, 1900.)

8. Additional references to Bible scripture (Leviticus 27: 30-34; Numbers 18: 21-28; Deut. 12: 5-17; 14: 22, 23).

9. Book of Mormon references (III. Nephi 24: 7-12; Alma 13: 13-15).

II. Additional Offerings.

1. The Fast-day offerings. (a) The purpose of fasting. (b) Benevolence expressed in fast-day offerings.

2. Other free-will offerings. (a) Donations to aid the work of the Relief Society. (b) Special contributions.

General reference: The Articles of Faith, Lecture XXIV.

CONTENTS:

Plenty of Evidence 673
Minutes of the Norwich Conference 676
Certainty at Last 679
Editorial: The Keynote of the General Conference 680
What Strangers Think of Utah and Her People 683
From the Mission Field 684
Sunday School Lesson for Theological Department 687

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